days between New Year and the Day of Atonement, when he says, 'The holy King' and 'The King of judgment'. R. Eleazar says: Even during these days, if he said, 'The holy God', he has performed his obligation, since it says, But the Lord of Hosts is exalted through justice, and the holy God is sanctified through righteousness:[4] When is the Lord of Hosts exalted through justice? In these ten days from New Year to the Day of Atonement; and none-the-less it says, 'the holy God'. What do we decide?[5] — R. Joseph said: 'The holy God' and 'The King who loves righteousness and judgment'; Rabbah said: 'The holy King' and 'The King of judgment'. The law is as laid down by Rabbah.

Raba b. Hinena the elder said further in the name of Rab: If one is in a position to pray on behalf of his fellow and does not do so, he is called a sinner, as it says, Moreover as for me, far be it from me that I should sin against the Lord in ceasing to pray for you.[6] Raba said: If [his fellow] is a scholar, he must pray for him even to the point of making himself ill. What is the ground for this? Shall I say, because it is written, There is none of you that is sick for me or discloseth unto me?[7] Perhaps the case of a king is different. It is in fact derived from here: But as for me, when they[8] were sick, my clothing was sackcloth, I afflicted my soul with fasting.[9]

Raba b. Hinena the elder further said in the name of Rab: If one commits a sin and is ashamed of it,[10] all his sins are forgiven him, as it says, That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame; when I have forgiven thee all that thou hast done, saith the Lord God.[11] Perhaps with a whole congregation the case is different? — Rather [we derive it] from here: And Samuel said to Saul, Why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams; therefore I called thee that thou mayest make known unto me what I shall do.[12] But he does not mention the Urim and Thummim[13] because he had killed all [the people of] Nob, the city of the priests.[14] And how do we know that Heaven had forgiven him? — Because it says, And Samuel said . . . Tomorrow shalt thou and thy sons be with me,[15] and R. Johanan said: 'With me means, in my compartment [in Paradise]. The Rabbis say [we learn it] from here: We will hang them up unto the Lord in Gibeah of Saul, the chosen of the Lord.[16] A divine voice came forth and proclaimed: The chosen of the Lord.[17]

R. Abbahu b. Zutrathi said in the name of R. Judah b. Zebida: They wanted to include the section of Balak[18] in the Shema', but they did not do so because it would have meant too great a burden for the congregation.[19] Why [did they want to insert it]? — Because it contains the words, God who brought them forth out of Egypt.[20] Then let us say the section of usury[21] or of weights[22] in which the going forth from Egypt is mentioned? — Rather, said R. Jose b. Abin, [the reason is] because it contains the verse, He couched, he lay down as a lion, and as a lioness; who shall rouse him up?[23] Let us then say this one verse and no more? — We have a tradition that every section which our master, Moses, has divided off we may divide off, but that which our master, Moses, has not divided off, we may not divide off. Why did they include the section of fringes?[24] — R. Judah b. Habiba said: Because it makes reference to five[25] things — the precept of fringes, the exodus from Egypt, the yoke of the commandments, [a warning against] the opinions of the Minim, and the hankering after sexual immorality and the hankering after idolatry. The first three we grant you are obvious: the yoke of the commandments, as it is written: That ye may look upon it and remember all the commandments of the Lord;[26] the fringes, as it is written: That they make for themselves fringes;[27] the exodus from Egypt, as it is written: Who brought you out of the land of Egypt.[28] But where do we find [warnings against] the opinions of the heretics, and the hankering after immorality and idolatry? — It has been taught: After your own heart:[29] this refers to heresy; and so it says, The fool hath said in his heart, There is no God.[30] After your own eyes:[29] this refers to the hankering after immorality; and so it says, And Samson said to his father, Get her for me, for she is pleasing in my eyes.[31] After which ye use to go astray:[29] this refers to the hankering after idolatry; and so it says, And they went astray after the Baalim.[32]